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In Editorial Perspective, Editorial Discus-
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World's News, Reviews, etc.
Prof. U. G. Morrow.

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The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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The Science of Mental Therapeutics.

Part I.

Modern Fallacies Concerning the Subjective Mind; Its Definition, Location, and Relation to the Natural World.

THE GENERAL tendency of modern rationalism, as bearing upon the transmissibility and influence of pneumatic and psychic energy as healing potencies, is anti-spiritual. It constitutes the swing of the great materio-spiritual pendulum to the limit of its oscillation toward the material side of mental activity. That everything in existence has its opposite, is a fundamental axiom of Koreshan Universology. If there develops, or exists, that quality of mental action, in which the reason is absolutely ignored, as is the case in what is now dubbed "christian science," and in which the belief obtains that "there is no matter," there will also coordinately obtain the reactive mental state,—there is no spirit.

It has long been the common belief among physicists, that energy is not substance, but a mere mode of motion. Accompanying this quality of mental exercise, the belief has obtained that electricity, magnetism, light, heat, etc., are energies, and therefore mere modes of motion, but not substance in motion. More recently, it has been announced by recognized physicists that the so called energies, light, heat, electricity, and magnetism, are substances and consequently are not energies. The cognition of the truth that electricity is a substance, is something of an advance in intellectual growth; but the intellectual adherence to the conviction that beyond and outside the quality of light and its cognate substance, electricity, there still exists a force or activity not within the pale of *substantial* potency, remains a

nightmare from which the human mind is struggling to awake.

All mental therapists, though it may be unconsciously to themselves, employ identical means for those processes of healing falling distinctively under the various titles of "christian science," mental therapeutics, faith cure, hypnotism, suggestion, etc., all of which belong wholly to the experimental stage of physico-pneumo-psychic, or physico-metaphysical therapeutics. This is a mere modification of what, within Wesley's and Swedenborg's time, has been denominated experimental religion,—a system of religio-pneumatic and religio-psychic phenomena called conversion, and belonging more especially to what are denominated Evangelical churches.

If in the Christian church, so called, the belief in healing physico-pathological conditions had been as pronounced as the belief in the conversion of the sinner from one mental state to another; if the church had not declined into the conviction that the day of miracles had passed, then the restoration of the sick—in the church—would have remained as common as the idea and fact of mental transformation, or spiritual conversion. It does not follow by any means, however, that either the process of the conversion of the mind today, or the process of the cure of the physically sick, is identical in quality with the process employed by the Lord and his disciples nineteen hundred years ago. There obtains the same difference between the Lord's proc-

esses and those of the modern empiricist, as between the operations of Moses and the Egyptian magicians who withstood him before Pharaoh when he purposed and accomplished the liberation of the children of Israel from their Egyptian bondage, through the exercise of his overwhelmingly superior knowledge and power.

Objective and Subjective Mentality.

Much is being said of late, concerning the influence and power of the "subjective mind" in its relation to the various phases of hypnosis, suggestion, etc., of the materialistic school of mental therapeutics. The one great danger of being led astray by the empirical teachers of the present hour, resides in the fact that the phenomena of spiritual life are all being attributed to and accounted for by the laws, potencies, and activities of the so called subjective mind, as in opposition to the common belief in spiritual phenomena.

Koreshan Science establishes and rests in a mental equilibrium, through which the mind may observe the extremes of mental oscillation without being carried, by the force of the swing, to either extremity as the true static point, or point of balance. That which the physical empiricist calls the subjective mind, is the true spiritual world. It is because of this fact, that the spiritualistic empiricist attributes the subjective mental phenomena to spiritual manifestations, while the rational empiricist attributes the phenomena of spiritualism to the subjective mind. The conflict of opinion arises from the fact that the spiritualist has failed to locate the spiritual domain; and the rational empiricist has miscalculated its character because he is destitute of spiritual perception.

So Called Subjective Mental and Spiritual Phenomena Identical as to Character and Location; the Difference Being Only in Name.

As an illustration of the ignorance existing with reference to physical and mental operations as cerebral functions, we recall a statement made in a recent issue of a monthly publication, to the effect that modern research had located the centers of motion in the cerebrum, and that the anterior portion of the brain is confined to mental operations. There is not a lobe, gyrus, cortical area, nor a single cellule of the cortical mass that has not both a physiological and a mental function, co-ordinately operative when not pathologically afflicted. As a general illustration of the co-ordination of physiological and mental function, let us take that circumscribed portion of the cortical area situated at the upper margin of the fissure of Rolando, the point where, in the Fowler system of Phrenology, the organ of conscientiousness (uprightness, integrity, the moral walk) is located, a center ascribed, by the Fowler system, to the *moral* walk, the mental function of conscientiousness, and by the physiologist to the center of motion to the muscles of the legs,—the *physical* walk. At this

point of conflict between the phrenologist and the physiologist, Koreshan Science, with its true principle of equilibrium, takes its position and denotes the law and place for the location of the pivot of adjustment.

The cortex of the cerebrum is composed of two distinct layers or planes of gray matter. The entire encephalic mass is environed by this cortical area or encephalic bark. It is constituted, so to speak, of an infinite number and variety of minute cells, the external and internal layers of which are defined by an infinitely thin intercellular membrane, of fibrous tissue. The outer layer possesses external (exoteric), and the inner layer (internal, esoteric), mental and physiological functional capacity. The outer layer, as to its mental function and capacity, is the seat of the outer mind, while the inner layer is the seat of the subjective mind. This is not all there is of either the external or the internal mental loci; these are merely the circumferences of a system having central poles of co-ordinate impulse and activity.

There are four distinct channels of entrance to or communication with the objective or external locus; namely, through the optic, auditory, olfactory, and gustatory special nerves of sense. Besides these four nerves of special sense, there is a tegumental induction through the central canal of the spinal cord, derived through the cauda equina, which finds a general meeting ground in the office of the calamus scriptorius. Through this function of tegumental induction, in which are combined the four special senses, there develops a fifth or conjunctive, namely, that of so called intuition, becoming the channel of induction into the pole of the sixth, namely, the deep muscular sense, the vortex of which is the emotion of orgasm. The pole of the four special senses is the fifth or conjunctive point, the point where the four senses defined unite with the pole of the integument. This pole is the pole of entrance to the muscular system.

In the study of the laws and functions of the external or objective mind, we are forced to confine ourselves to the phenomena manifest through these specified channels of communication, and through these channels, with their concomitant phenomena, we are enabled to investigate the forms and functions of the exoteric mentality. Each nerve of sense is either in direct or indirect communication with every corpuscle or minute cellule of the external cortical plane of the gray environment. In the study of the phenomena of objective mental energy, we should consider the fact that every mind is constantly subject to the influx of energies from thousands of other minds, through the channels of communication above named, and that the variety of influx is as complex as the multiplication of sources whence these influxes arise and are transmitted.

While there are certain and specific individual (vid-

ual) characteristics which subjectively determine the course and quality of mental development, no matured mind is the sole product of an inherent or intrinsic psychological potency. In exoteric contacts through the various sentient channels, every mind is the product of the thousands of mental forces from the thousands of mentalities to which any specific mentality is related, and the character of the soul is subject to the modifications induced through mental contact with every other soul. One man may speak to a thousand upon some profound subject, and one among that thousand may repeat in his own language the substance of the thought as originally expressed; while every other person will so modify the thought as to give it another shade of meaning. The sensitiveness of the tympanum as related to the specific vibrations of the filaments of the auditory nerve, has much to do with the impulse to specific mental centers, for it is because some circumscribed point in the specific auditum of the cortex has received the strongest or most direct vibration. The laws governing the auditory sense, apply also equally to the sense of vision.

The brilliancy of any given star in the physical heavens is dependent upon its relation to all the other stars, whence the energies proceed which flow into and constitute its source of magnitude. This principle can only be thoroughly comprehended by a knowledge of the paramount fact that all energy is substance, and that energy flowing into a vortex—as light, heat, magnetism, and electricity—is there materialized and again, through combustion, reduced to energy and radiated. By the application of the principles of analogy, we may liken an intellectual star to the stellar focus, for they are correspondentially alike in the laws and functions of their respective domains.

If the eye or sense of perception could gaze along the line of one specific radiation into a single stellar

vortex to the point whence that ray had its origin, which would be the meeting point of every line of influx from the stellar heavens, from that point the gaze would continue along the thousands of lines radiating from the one stellar center to all the other stars. Thus the eye could behold in this one stellar nucleus, all the stars of the physical heavens. While the natural vision cannot penetrate and behold this fact of the influx and efflux of energy as thus portrayed, the mental perception can grasp and embrace the truth. As every star in the alchemico-organic (physical) heavens exists by virtue of the influx of the energies of all other stars, so one mentality exists by virtue of the influx of every other mentality.

We have hinted merely, at a general analysis of exoteric mental function, as dependent upon physiological form. As the character of the external mind is determined by the kind and quality of its relations to the influxes from other minds, so the subjective mind is the product largely of its relation to influxes from esoteric or subjective mentality. We will here again urge the truth that the subjective mind has its basis in cortical or cellular brain matter, and that the specific cortical area is a subjective physical and physiological plane of gray substance lying under and contiguous to an outer plane, from which it is separated by a most attenuate film of fibrous tissue. The cortical cellules are centers or points of influx for mental energies from the thousands of subjective mentalities in other brains, whence subjectively there is a constant intercommunication precisely as there is a perpetual and reciprocal intercommunication between all the stars of the physical stellar realm.

It will be seen, then, that the subjective mind is the subjective universe; for each mind is the habitat and modifier of every other mind, and is of such magnitude and brilliancy as to correspond to and comport with its specific relation in the galaxies of mental constellations.

Osteological Analysis of Structured Man and Cosmos.

Part X.

Basic Principles and Facts in the Astrological Determination of Human Character and Destiny.

IT WILL be observed in the study of the laws of the movement of *the* sign (the sign Aries being signified, in contradistinction to the other eleven signs, for there are as many signs as there are Zodiacal constellations) on the ecliptic, that is, the change of the relation of the point on the terrestrial equator where the sun crosses the line in the Spring, to the sun's path through the Zodiac, that the same relation cannot be resumed until the precessional movement completes its cycle.

If, as Hipparchus discovered and modern astronomers concur, there be a change of fifty seconds of a

degree of the relation of the sign Aries to the ecliptic each year, and there be no retardations or accelerations to change the uniformity of the precession of the equinoxes, it would be about twenty-five thousand eight hundred and sixteen years before there could be produced another just such character as the Lord Jesus. We maintain, however, that the motions are not uniform. There are processes of foreshortening which may be definitely determined, and which provide for accelerations of momentum and the reduction and foreshortening of periods.

An alteration of fifty seconds of a degree in the relation of the terrestrial equator to the ecliptic, is enough to determine such a change in human character from one year to another, as to render it impossible for two men to be born under the same or corresponding circumstances, or into the same conditions, or approximately so until the sign has fulfilled its circuit. All terrestrial meridians and parallels must be determined from the fixed points of the prime circles; and all points of birth are relatively important as to their proximity to or remoteness from these fixed or standard points. Not only is there a precession of the equinoxes as related to the point of the sun on the ecliptic, but the planets are subject to a corresponding precessional movement of the equinoxes.

Astrology, then, to resolve itself to the precision of a science, has to take into consideration these specific designations of the chronological dial; and no man can be called a scientific astrologer not dignified by a correct comprehension of these movements in their exactitude. Any astrologer so scientifically versed in his profession as to distinguish the relative dignity of precessional altitudes in their relation to human genius, could fix upon the time, location, nationality, and character of the pivotal man nineteen hundred years ago, and his knowledge (science) of astrology would compel him to confess the humanity of God in the Lord Jesus, and the Divinity of Jesus and his mission as the Christ of God.

The exact astrologer of this our own age will not only possess the intellectual and scientific astrological acumen to specify his own genius, but he will be enabled to determine, through this higher astrological science, the

specific characteristics of the personalities who, through the laws of metempsychosis and reincarnation, are adapted to the adjustments of such a sociological development as to fit them into their relative positions in the nucleus of that biologic battery upon which will depend the universal establishment of organic unity. This central nucleus must involve the principles and forms of aggregation which correspond to the ethmoid bone of the microcosmic structure. This broader comprehension of astrological law provides for such a distinguishing criticism of character as to determine fitness and unfitness, and thus to provoke the processes of discrimination which eliminate obnoxious personalities who assume the right of adjustment, and to appropriate others who, by virtue of astrological dicta, are forced to be chosen as essential and material factors in the adjustment of social and astro-biologic life. We would not give a farthing for any horoscope or reading of human character from any astrologer not determined by this broad and specific comprehension.

The Lord chose twelve men, who were types of the twelve stellar points of the Zodiacal belt, because they were the only twelve men encompassed in the vast sea of human activity, whose development rendered them specifically serviceable in the functions for which they were appointed, and into which they had merged through the operations of inexorable astro-biologic law. The Lord was the intuitive and philosophical discriminator. He did not choose his disciples through scientific, but through philosophic comprehension. The choice of specific discipleship in this age will not be made through the intuitions, but rigidly by the application of scientific insight.

Nature and Characteristics of the Divine Kingdom.

BERTHALDINE, MATRONA.

THOUSANDS, perhaps millions, are living in continuous anticipation of the establishment of a divine social order in the earth. Other millions are anticipating its realization in some spiritual realm, in some unknown location entirely apart from the present sphere of human activities. Few, if any, are really satisfied to believe that their present experience of conscious existence is the ultimatum of possible attainment. Is there anything more desirable at the present moment, than the knowledge of the truth concerning human origin and destiny, in unison with the will to attain the highest which that knowledge reveals?

The result of "the great falling away," or degeneration of the holy Seed, is the complete separation of zeal from knowledge, and its consequent absolute perversion to the most diabolic service. There is no lack of religious zeal in the world today, but its untiring activities are all operative to bind man to the devil, who hath the power of death.

There are natural heavens and natural hells, spiritual heavens and spiritual hells, and celestial heavens and celestial hells. The spiritual is the inherent energy of the natural, and the product of its transmutation. The natural is the product of the transmutation of the spiritual. The inherent celestial is the nexus of conjunctive unity of spiritual and natural, and is the transmuting power. This, when expressed to the natural vision, is recognized as the arch-natural, and the all-potent ultimate of being, having power to go in and out by the new and living way. It is the supreme fourth dimension, the exquisite acme of life and death, named Jehovah, promised seed and prophet of the fulfilment of all promises in the fruition of all hopes.

To create the ultimate expression of himself in the power and great glory of Deity, Jehovah disintegrates and proceeds to operate as Holy Spirit in the domain of mortality. The design followed by this spiritual potentate is spiritually discerned by himself as the Deity

of the celestial heavens, the Bride, the New Jerusalem, the Mother of all living. He descends to take possession of his earthly inheritance, the material universe, by the power of science, the science of its form and functions, the only science which could enable him to subordinate it to its divinest use,—that of becoming the natural expression of celestial glory.

If a man in America, heir to a vast estate in England, would come into full possession of his inheritance, to the end of making it an intelligent expression of all its resources, which he has the ability to discern and utilize divinely, he must possess not only a knowledge of divine principles and of their application to his personal life, but he must know equally well all that pertains to his inheritance,—its extent, its contents, and all their inherent uses and the purpose of his dominion.

The Lord Jesus was the antitypical Abram, heir of the universe, destined to take possession of it, and to become the recognized Abraham, Father of its multitudinous life. As Abram, he spoke of the involved organized heavens as a kingdom possessing a throne and an altar. He beheld types in the earth in which he taught his disciples to recognize the laws of his kingdom's development from himself, its King, when he should have ascended to the universal Fatherhood of Deity. He saw in the physical heavens also, the pattern of the kingdom declared in the symbolic language of the celestial heavens. He saw in the animal and vegetable kingdoms, the symbols of the human affections and intellects to be transformed to the likeness of the Divine. He saw operating in every determination of Nature, the divine laws of growth and emplacement. In the manifestation of families, genera, and species, and in affiliations, classification, perpetuity, progression, and retrogression, He saw variety in unity, and uniformity in variety. He fully realized that the heavens declare the glory of God, and that the firmament showeth his handiwork.

In millions of the present generation will the Spirit of Jehovah awaken to see—by the light of the science of truth—the universe as God sees it from his eternal throne. Jehovah is the infolded macrocosm, its perfect pattern. His anatomy is the model for the construction of his organized earthly kingdom. It must therefore be an organization of many members, performing various uses, and characterized by various degrees of honor and dishonor. In the divine order, organs of dishonor are divinely valued and carefully guarded for their service to those honored, whose prerogative it is to keep them satisfied by proper appreciation and protection.

Among the fallacies to be rejected by the student of Koreshanity, are those very popular and seductive ones put forth by communists, socialists, anarchists, "christian scientists," theosophists, and other supposedly progressive "ists," concerning "liberty, equality, fraternity," the Fatherhood of God, and the brotherhood of man. They are all hell-begotten by the spirits of disobedience to all the laws of organic unity. These fallacious spirits instinctively oppose authorities, no

matter how manifestly God-ordained. They oppose caste on any basis. They oppose subordination to anything and everything but the devil *within*, whom they ignorantly deify, calling it the Christ principle, the divine spark or afflatus, but which is really a spirit of opposition to that divinity of the science of the law, the man Christ Jesus, Jehovah, God made flesh. This diabolic opponent of divine truth makes every man by whom it is enthroned, self-centered, obstinate, insubordinate to all the laws of organic unity. He makes a man a law unto himself, who practically despises the testimony of Jesus and of an organized universe to the fact that God is one, biune, triune, the central mind expressed, as are all minds, in personality,—personality legitimately as central in the anthropic sphere, as is the sun in its physical or alchemico-organic sphere.

There is a King by divine right. This King makes kings of men, divinely righteous by virtue of obedience to his laws of kingly being. These kings are born sons and heirs, and constitute a brotherhood when so born. Until so born, they are servants of the Most High; "His servants shall serve Him." There are, and ever will be, qualities and degrees of divine service, as surely as one star differeth from another star in glory. There are, and ever will be, those whom the King delights to honor. They are those who delight in seeing others honored, those who can recognize the worth of others, and in honor prefer them. They shine forth as stars of the first magnitude, and sing praises as they yield their energies to the glory of the sun. Such are the progressive ones; such progress until every man in his own order hears the King say: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Beware of every spirit, however communistic, socialistic, professedly Christian, or otherwise, which ignores the essential knowledge of the laws of organic unity, and the duty of self-subordination to their scientific authority. Koreshanity, or the science of the divine kingdom, teaches the science of divine communism, socialism, co-operation, spiritualism, theosophy, imperialism, republicanism, and democracy, from the standpoint of divine prescience. The reflections of these divine teachings produce in the hells the disintegrating forces of social order, which bear the same names and deceive many with all manner of signs and lying wonders.

The present dispensation is represented by a dead man who has yielded all his energies to the formation of a new heavens, queenly in concept and kingly in purpose, ready to descend and formulate in earth as a kingdom of righteousness, with an imperialism of power such as history has failed to record since the twilight of the golden age deepened into the night of the dark ages. Science creates her own imperial throne. She demands no vote of ignorance to proclaim her, but commands the allegiance of every genuine lover of truth, of every spirit of obedience to known laws, for whom to hear is to obey, and to obey, joy. Science recognizes a place for

everything, and lovingly emplaces and is emplaced. Science beholds the great clock of the universe, and finds a time for everything and everything in time. Science rests exalted in the supreme power of her exalting loves, and fears no evil. Science is the mighty one of forces, the Mother of life, the servant of all,—the revelator of Him whom to know is life eternal.

In the kingdom of Science, communism is triumphant. So well is it known that if one member suffers all must suffer, hence everything is parted according to needs, good measure pressed down, running over. Socialism also triumphs, for Science revels in numeric harmonies, and groups correspond to the harmonious numberings of the stellar glories, and are constellated in response to the rhythmic rounds of universal needs. When Science rules in the great Society Arch-Triumphant of her own creation, the love of wisdom will find inherent resources of perpetual acquisition, and a Christos in the White Stone which engraves the law in the heart of flesh. Then will the voice of the people voice the will of God; and a new republic, a chosen generation, a peculiar people, will send all their tithes to an imperial store-

house, the divine center of equity, and God, even their own God, the Father of their holy nation, shall bless them.

No form nor function of the divine human organism will be omitted from the divine kingdom. In the diabolism of our mortal hells, we have found a base imitation of every one, manifested some time, some where, in the segments of the universal disintegration. These base imitations, thousands have learned through bitter experience to hate; their basic principle being the love of money in its three forms of hell's fury,—the lust of sex, the lust for gold, and the lust for the power of fallacy enthroned as truth.

In the grand aggregation and unification of all forms and functions of social relationship, the love of the divine-human will supplant the love of money; sex lust will terminate, through obedience to law, in the love of the biune Deity, innate goodness of heart will be more potent than gold to secure the supply of every human need, and the science of truth will guard the integrity of every form and function, and preserve it from perverted use.

In the Editorial Perspective.

THE EDITOR.

THE NEGRO problem has arisen for solution, since the negro ceased to be the chattel property of the southern capitalist. It was a problem the modern church thought to solve, but evangelization has not solved it. The nation was not satisfied with the slavery of the negro; the South is not satisfied with his freedom and citizenship. Those who *loved* the negro have failed, and now those who *hate* him are projecting plans which they say will ultimate to the best and highest interests of the black race! Forty years ago, the South was interested in the multiplication of the numbers of the dusky visages and the maintenance of the existence of the negroes by the millions on American soil; but now it is desired that the entire race emigrate to Africa. The American negro is here to stay. The solution of the problem is in scientific amalgamation with the whites. They are in the land of destiny; they are a part of the continent of the western world of humanity. They possess anthropostic elements necessary in the progressive world of the coming ages. The negro needs the genius of the Anglo Saxon; the American needs the vigor and deep religious nature and sentiments of the African. The modern Christian should not object to this; for it is maintained in the primitive church at least, that there is no distinction between colors in the new kingdom. Ethnologically there will be none, for racial elements which now form races, will blend in the formation of a new humanity. The origin of the great Germanic family and Anglo-Saxon peoples was in the mixing of the Hebrews, Egyptians, and Assyrians. Even the great leader of the Israelites married an Ethiopian. In America the process of amalgamation has begun; between the areas of the white and black races there is a broadening mulatto twilight, which will continue until the ethnological darkness of the South disappears.

The Pittsburg man who desires to suspend two plumb-lines from the top of the Washington monument, thinks he has complied with all of the requirements in removing obstacles in the

way of successfully determining the shape of the earth, and still urges the necessity for performing the experiment. The base of the monument is larger than the top; the column of stone tapers, and we might question the stability of a platform projected from the highest peep-hole far enough to admit of the plumb-lines swinging free of the sides of the monument, and large enough to admit persons to witness the adjustment and measurement of the points of suspension. Besides, it is known that the top of the stone needle oscillates with the contraction and curving of the shaft, to the extent of a few inches every day, and that it is in a state of constant tremulousness which would preclude measurements of *millionths* of an inch, even if the plumb-lines were as rigid as steel! The gentle Potomac zephyrs moving about the fibre of 500 feet of silken cords would vibrate the lines, to say nothing of the pendulation of the plumb-bobs. The proposed effort to shut off the wind by a muslin curtain 500 feet long would work like a sail on a gigantic ship-mast, and the flapping of the sail about the threads of silk would not be conducive to absolute accuracy! Why not go to the Eiffel tower at Paris, or better still, suspend the plumb-bobs from a balloon at four or five miles altitude, and thus increase the divergence of the perpendiculars. We might here suggest that the two horns of the new moon would sustain the weight of the plumb-bobs!

Every new movement in religion and reform in modern times, appeals to the man Jesus as its ideal. Factions endeavor to narrow him down to their spheres of mental activity. We hear of Jesus having been a great socialist, communist, spiritualist, and theosophist; the great moral teacher, philosopher, psychologist, and astrologer; the great republican, anarchist, and freethinker; the great imperialist and revolutionist; the head of the church, the world's great educator and antichurchman, the light of the world, the ideal of heart and home, the champion of human rights, and the Savior of the

world. The fact is, that in his plane of existence and in his relation to the mortal world in which he came, he was *all* these;—he was the *composite man*, the greatest personality the world has ever known. What a marvelous man to stand so high in the estimation of millions of men in the hundreds of factions and spheres of thought! True; he was God Almighty. This urges the necessity of one great system of truth involving in unity *all* of the principles of human emancipation which are subjects of misconception and segregation on the part of the modern world. Koreshanity, as an evolution of the integral system founded by Jesus, involves in the scientific degree, from the Christian dispensation, all that the primitive Christian system involved as principles and doctrines of philosophy, from the Jewish age.

Dr. Hillis, of Chicago, the young Beecher booked for the Brooklyn Plymouth church, has electrified the congregation with the currents of popular religious sentiments in his trial sermon in the East. He soothed the nerves and consciences of aristocracy as it sat in the nineteenth century synagogue, relaxed from activity in the oppression of humanity, as he told them of the fancied progress of humanity and the inspiration of the modern world by the name of the Christ of the first century. Dr. Hillis knew how to appeal to the sanctimonious pride of the modern pharisee, and to win the hearty approbation of the banker, the speculator, and the business man. Nineteen hundred years ago, the clergymen who could shake the rafters and domes of the glittering synagogues, and swell the popular heart with mental elements that would meet response of internal corruption, were the men who were *denounced by Jesus* in the temples of the Hebrew nation. Today, truth is none the less scathing in her denunciation of those who ostensibly honor the name of a man nineteen centuries out of reach, but who would rise up in indignant protest if He personally chanced to occupy the modern pulpit and apply to the modern man the same things that he uttered in the temples of the Jews.

The editor of the *World's Hope* objects to the teachings and claims of the Founder of Koreshanity, because he "cannot resist the conviction that he is a man—as human as any of us, in some respects intelligent, but with a very small idea of God and the universe—all being limited to this earth." Of course, this is an argument in itself, that it is a mistake to accept *any* idea that was ever originated by a *man*; some other substance than mental substance, some other being than a human being, must constitute the reservoir of the pabulum of the *World's Hope*. This would bar out the human editor of the journal; his theory must be objected to on the ground that *he* is human. It is strange in this connection, that the *Hope* does not object to the *man Jesus* on the same grounds, since it is claimed in the "larger hope" literature that Jesus was not only human, but as human as *any* of us, as mortal and sinful. Considering the "mortal" standard of the divine prerogative of Jesus, how do we know that the above editor is not teaching under direct inspiration of his Satanic majesty?

A phenomenon has been discovered in the physical heavens, as mysterious to the astronomer as the well-known evening Zodiacal light; it is known in German as the *Gegenschein*. A faint light covering an area of two or three degrees in extent, and elliptical in form, is located on the ecliptic directly opposite the projected sun; it is not peculiar to one constellation, but moves in opposition to the sun on the ecliptic, and is directly in the south at midnight, observable only in the clearest atmosphere. In the old school astronomy this is inexplicable, for at any point in reach of the earth's shadow there would be nothing but absence of light, and beyond the apex of the cone

there would be nothing but the even light of the stars in open space. In the Koreshan System of the gigantic cell, with its heavens of substance, with its poles and vortices, the solution is apparent. The projection of the dark pole of the central sphere is opposite the photoic projection; the reflex of the dark or scotoic energies is the faint light of the *Gegenschein*.

Many people are fearful lest satan should be transformed into a messenger of light, and appear to them. It is a law in the economy of the universe, that the salvation of devils is necessary, else there could be no progress from the mortal to the immortal state. When a devil is converted, is he not converted from a messenger of darkness to a messenger of light? And if a messenger of *light*, has he not by virtue of the light, the authority to appear to those who have no light, that they might obtain it? Thousands of people are pretending to preach the gospel, claiming to have been converted from the kingdom of darkness into the kingdom of light—once devils, now saints. Might it not be well to look out for them? The *World's Hope* editor thinks he has been transformed into a messenger of light; but strangely asks "How can ordinary mortals be sure that the present claimant to divine prerogatives (KORESH) is not the devil appearing as a messenger of light?"

A weakness in the theory of vegetarianism is manifest in the present condition of humanity: it is evident that vegetarianism is incapable of doing the many wonderful things claimed for it by its advocates. For instance, the condition of the world is pretty well known to advanced minds; the world is chaotic, ignorant, warlike, uncivilized, treacherous, dishonest, and corrupt—about the same the world over. America, England, Germany, and France stand at the head of so called civilization, and yet the people of these nations are notorious meat-eaters; while *seven eighths* of the world abstain from flesh foods. Where is the benefit that vegetarianism has wrought on the seven eighths? Has civilization made a mistake in selecting nations peopled with eaters of all the foods known to man?

An exchange prospects concerning 1899, as the last year of the nineteenth century. This is rushing the century, and losing one whole year. If 1899 is the last year of the present century, then the first century would consist of only 99 years; and if the first century had only 99 years, every other century would have the same number of years, and consequently the nineteenth century should have terminated December 31, 1881. There are 100 years in every century; the second century did not begin until January 1, 101, after 100 full years had expired. The nineteenth century cannot end until nineteen full centuries, 1900 years, have passed, which would bring it up to midnight, December 31, 1900. The new century begins January 1, 1901.

"Christians are now in sects (insects)." True; judging from the changed attitude of the daughters of Rome toward the great Catholic mother, we conclude that they have become *Protest-ants*! We often hear them singing about being "worms of the dust." Astronomers tell us that the earth is a mere ant-hill, but the Bible says that the inhabitants of the world are grasshoppers; while Darwinism asserts that humanity was at one time all that the insect world is now found to be. We know it to be a fact, that there are thousands of parasites on the body of human society,—vigorous bores, would-bees, and humbugs too numerous to mention.

Bishop Potter announces himself in favor of the saloon for the poor workingman; he is in favor of clubs for those able to run them, and asserts that the saloon is a substitute for the club, and allows the workingman that degree of relaxation from his cares that is necessary for his contentment and happiness.

Well, sensualism is the only thing that will satisfy the sensual mind; the gratification of all its appetites is required to maintain the morbid existence of humanity. Jesus taught resistance to all forms of sensualism, while the Bishop advocates passive indulgence. Quite a difference, you see!

Astronomical observatories are constructed upon beds of solid masonry; in these observatories are the telescopes, the transit instruments, and the mural circles. The immovable foundation is necessary, so that the axes of the instruments will not vary a millionth part of an inch. Extreme accuracy is necessary for the finest measurements of parallax, altitudes, zenith distances, and stellar time. An immovable foundation is necessary upon an immovable earth. Imagine the accuracy of astronomical measurements of stellar parallax taken from the revolving surface of a whirligig!

The war of modern science and Christianity is almost over. For three centuries, it has been stoutly maintained by orthodox clergymen that the cosmogonies suggested to the mind by the Copernican system of astronomy were out of harmony with the Bible and with the idea of the personality of God. The clergymen and the entire modern church have succumbed to the demands of fallacy; and today even Darwinism, the nebular hypothesis, modern chemistry, and other scientific delusions are taught in theological seminaries.

Though the Bible says that "Our God is a consuming fire," the modern Christian cannot see how it is that Jesus burned himself up in the presence of his disciples and transmuted himself to spirit. This is in accordance with the science of alchemy. The Word, which was spirit, which was God, was reduced to flesh by a process of divine natural generation; and the same flesh was transmuted to spirit and became the living substance which moved the early church into channels of marvelous activity.

A seed must subject itself to utter corruption in order to perpetuate its existence. Jesus became obedient to the immutable laws of death in the corrupt, mortal world. The perfect man fell into the depths of human depravity during the Christian dispensation, in order to perpetuate himself and save the depraved. The fall of man is as absolutely necessary in the economy of the universe as is man's resurrection.

The human skull enspheres a world of thought; it is the dome of the individual world, and in it are the heavens of the human structure. Human life is cellular; all of the elaborations of the human system take place in cells. Man is analogous to the great physical world, the cosmogonic cell in which he dwells, and the knowledges of its form, functions, and activities constitute the Cellular Cosmogony.

Koreshanity is a maze to those unwilling to contrast its completeness with the fragmentary systems with which the world is filled. The universe is a labyrinth of mystery to the modern mind; it is a maze. It is amazing that those who do not understand it, should declare the universe to be materialized nonsense!

Being unable to locate hell in the illimitable space of modern astronomy, it has been conjectured that it must be in the interior of the earth. Right for once; and the worst of it is, that everybody is in it!

The popular religious revival is necessary to keep up the supply of Sunday-school teachers and missionaries, young peoples' societies, and clubs in the church basement.

The almighty dollar answers the prayers of the devotees of modern institutions, and the supplications of the chaplains of parliaments and Congress.

The devil is busy dissecting the corpse of the old church. Every piece he cuts off reaches the conclusion that it is the whole thing!

The offerings and sacrifices of the people to the modern gods in the temples of mammon, are required to be made in cash.

Tramps, hold-ups, and dudes are bums thrown out upon the world by the competitive system to afflict human society.

The modern club is making some decided hits in the fraternity of dissipation.

The capitol at Washington is under the control of capitalists.

The bugs that are making the world hum are humbugs.

THE FLAMING SWORD is the guardian of Eden.

The popular clergymen are modern soothsayers.

Millionaires are pirates on the sea of humanity.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

Volcanoes and Subterranean Fires.

- (1) What is the cause of volcanoes?
- (2) What keeps up the heat in the crust that is manifest by volcanoes in different parts of the crust for so long a period, or from eternity, if that crust is but 100 miles thick and composed mostly of metals?
- (3) We are told that it is a fact that the temperature increases about 1° for every 60 feet as we go into the crust of the earth. At what depth does this increase cease, and how do you know it?—D. E. S., Santa Ana, Cal.

(1) Volcanoes are outlets of the subterranean fires. These fires are local, confined to zones of the greatest chaos in the earth's crust.

(2) The heat of the subterranean regions is maintained through the combustion of alchemical substances,—carbons, gases,

oils, etc. The supply is kept up through the constant materialization and deposition of substances in the great crucibles. The earth is constantly being destroyed and replenished, just as the human body is being constantly consumed, while being resupplied. Another class of vulcan fires consumes the refuse and offal of the universe; the outlets of these fires are the extremity of the alimentary canal of the great system, and the substances consumed pour into the fires as unceasingly as the activities of the shell.

The crust is not composed mostly of metals; the metallic strata constitute only about one seventh of the entire thickness of the shell. The vulcan fires take place

in the chaotic mass of earthy matter superimposed upon the strata of primary minerals. By the law of specific gravity of substances which compose the shell, we determine approximately the thickness of the metallic and mineral strata, and the chaotic and geologic mass; it constitutes about one half the thickness of the shell.

(3) The ratio of increase of temperature of the earth's crust is not the same in all parts of the earth. At the bottom of the shaft of the copper mine at Calumet, Mich., one mile in depth, the temperature is only about 80°; while in the artesian well at Pittsburg, Pa., drilled for scientific purposes, the increase is 1° for

about every 50 feet. The depth at which the temperature would begin to decrease, would correspondingly vary in different parts of the world; it would depend upon the geologic character of the substances and the alchemical activities resulting. The ratio in some parts would indicate greatest heat at a depth of about 8 or 10 miles, where the combustions obtain. Below that the stratifications would be more uniform and less chaotic, and hence less combustion and heat. We determine this through analogy, the laws of alchemy, and the specific gravity of the substances composing the environ.

Three Astronomical Assumptions.

In January 6 issue of THE SWORD, Prof. Spear says he forced Prof. P. to "admit the three assumptions used in triangulation as applied to celestial mathematics." Will you kindly explain for a number of your interested readers, what these three assumptions are?—D. E. S., Cal.

The above question concerning the three assumptions admitted by Prof. P., referred to, has been submitted to Prof. Spear, and brings the following brief reply: "In lunar and solar triangulation, two assumptions are made, while in stellar triangulation, there are three assumptions. The first assumption is that astronomers can see into and through the blackness of space beyond the atmosphere of the earth; second, that they can see over straight lines. These two assumptions are applied to all three of the above bodies. Either one of these three assumptions destroys the success of triangulation as a sure method of calculating the distance to the sun, moon, or stars. In stellar triangulation, the assumption is made that the sun is near 93,000,000 miles distant, and that the earth travels in an immense orbit; hence the astronomer assumes his base line,—the semi-diameter of the earth's orbit. This third assumption follows because of the fallacy of the other two."—R. O. SPEAR.

Of course, the primary assumption underlying all fallacious conclusions in modern astronomy, is that observations are made from the exterior and *convex* surface of the earth. This assumption enters specifically into calculation of the distance of the sun and moon, and from it proceed all subsequent conclusions concerning the relations and forms of the bodies in the solar system.

The observed facts to which the hypotheses of astronomical triangulation are applied, are the facts of parallax. The above three assumptions made after the original concept of the earth's convexity, are necessary to the conclusions of the modern astronomer. As long as the elements of assumption enter as fac-

tors in modern astronomical calculations, the conclusions can only be assumptions. It has been conceded by modern physicists that it is impossible for light to travel through millions of miles of atmosphereless space; if not, it is impossible to see beyond the earth's atmosphere. If the visual substance does not extend millions of miles; if vision does not extend in straight lines; if the earth has no orbit about the sun, then there is no possibility for the calculations of the astronomer being even approximately correct; and the fact that the earth is not convex, but concave, demonstrates that the three assumptions are absolutely fallacious.

The Solar System Inside the Earth.

I enclose remittance for all of the Koreshan literature. I have gone through many theories of religion and theology; also of a world that is as flat as a pancake, the four-cornered world, and Symmes' Hole. All the new things attract my attention; so now I want to find out how the sun, moon, planets, and stars can be packed into a hollow sphere 8,000 miles in diameter.—J. C. P., Punta Gorda, Fla.

It is as easy as getting all of the centers of thought and function, worlds of mental substance, within the human skull. A single brain cell, so minute as to require a microscope to make it visible, has its center and circumference, its heart and lungs, activities and functions, which correspond to activities in the great cell 8,000 miles in diameter. The central nucleus of the great cosmogonic egg is the interior sun, around which revolve all of the other subordinate points, as the moon, planets, and stars. They are necessary in the transmission of energies from the center to the circumference, and *vice versa*.

The stars are mere points, millions of electric lights, emplaced in the sphere of the heavens by millions of qualities of solar radiations. The planets are small and uninhabited, and the moon is a reflexed picture of the earth, while the visible sun is a projection of the great central solar sphere.

By a single glance at the heavens, about one half of the vault of a given horizon is seen; all of the stars in the scope of one view are pictured upon the retina of the eye, and finally implanted in a *single cell* of the brain, with all the constellations in their relation. If thousands of stars can be contained by substantial implantation of transmitted energies in the minute cell, it should not be hard to conceive of the real stars being distributed upon the outer surface of the sphere of the heavens, 6,000 miles in diameter, exposing to the earth an area of 113,000,000 square miles!

The visible sun occupies about one half a degree of celestial space. As the heavens are about 18,000 miles in circumfer-

ence, and as there are 360° in the circumference, it follows that the visible sun could not be over 25 miles in diameter, and the planets correspondingly less.

Success in Co-operation.

How are you going to be successful in co-operation, unless you own and control the railroads and manufactories?—S. H. C., Kingston, Tex.

Ultimate success in the Koreshan Co-operative movement, will be in the regulation of all the industries of the world; it will be a universal success only when universally applied. Between the primary effort and universal success, there are many steps and stages of development of the united life system. Communities will succeed in the production and distribution of the goods of life, where shipping is not necessary. It can be made successful to whatever extent the principles can be applied and the spirit of competition removed. This will obtain in local communities; but while there is co-operation among the members of communities, there must be competition against the world until, through these initiatory stages and efforts, the movement becomes irresistible and overcomes the money power. As its wealth increases, or as it controls the production and distribution of goods for its people, it will, step by step, acquire facilities necessary in every line of industry until the competitive world is no more.

This does not mean a peaceful establishment of the new order; the work of disintegration of the old order is already in progress, and the Koreshan work will not be a direct factor in the coming revolution—it will not be one of the parties to the fight. It will rather, step in the breach between capital and labor at the proper time, and supply the world with the only true remedy for its evils.

* * *

First Impressions of Investigators of Koreshan Universology.

Conversion of an Agnostic.

EDITOR SWORD:—I have frequently thought of writing my impressions of Koreshan Universology, but through a feeling of inability to write anything worthy of space in such a great Journal as THE SWORD, I have delayed writing until now. I feel I ought to give my impressions of Koreshanity, and particularly of your late advertisement of Liberal Classics, on page 14 of THE SWORD.

To begin with, I must say I was a believer in Koreshanity, and had no doubt of its truthfulness; but after reading the advertisement mentioned above, that you were in the book business, I thought you were not conscientious in the principles you teach, since the authors of the books you advertise are so different from the

great truths advocated by Koreshans; I thought you were in the business for selfish and mercenary gain. But "the sober second thought is always essential and seldom wrong." Then I began to see it in a different light, and now I am sure it is all right; as we, with Paine, Voltaire, and Ingersoll, must perform our part in the great drama of life. "God works in a mysterious way his wonders to perform."

I believe we all must be skeptical of the orthodox religion, to get the truths of Koreshanity. I make some progress in Koreshanity each day. There is nothing in the system that is unnatural or inconsistent; it harmonizes with the Bible in every particular, and I believe that all its seeming inharmonies are in the preconceived ideas of the people; so spread broadcast all books that will make thinkers and skeptics, for the people will remain in ignorance and superstition as long as they are satisfied with the kind of stuff the D. D.'s prescribe. I have more hope of a skeptic getting the truth, than I have of a narrow-minded, bigoted, thick-skulled, prejudiced minister getting wings!

I have been a reader of THE SWORD for about fifteen months. When I began to read it I was a skeptic (I am glad to say), made such by the many inconsistencies practiced by the various orthodox denominations. The first thing in THE SWORD that attracted my attention, was that it taught the concavity of the earth. This I did not believe, as I had the Copernican picture of the solar system stamped upon my mind, and I could not conceive of how his "big sun" could get into your "little earth;" so I read in a prejudiced way to ascertain how you would explain your theory. The more I read, the more I became convinced of the truth of the Koreshan Astronomy. I am now surprised to think I ever believed such inconsistencies as taught by modern astronomers. A new world has been presented by Koreshanity, and no evidence can be found to overthrow its premise. After becoming converted to the Cellular Cosmogony, I am led by the light of "THE FLAMING SWORD, which turns every way to keep the way of the Tree of Life," to accept all of the teachings of KORESH; he is the Teacher, the Messenger of the Covenant. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!"—E. W. MILLER, Pa.

Knew It Was the Everlasting Gospel!

EDITOR SWORD:—I might give you my First Impressions on reading THE FLAMING SWORD, but I fear they would be of little interest to your readers. Suffice it to say, that if I had not been a Bible student, I could never have seen the beautiful and inspiring truths it teaches. I had learned by a study of the Bible, to believe that there would come a time when the age-lasting gospel would be proclaimed to the world, and the predictions of prophecy indicated to my mind that it was time for the proclamation of that gospel. Upon obtaining a copy of THE FLAMING SWORD, I said in my mind, This is surely the angel flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell in the earth, * * * saying with a loud voice, Fear God and

give glory to him; for the hour of his judgment is come!"

I would be glad to know if there are others in this vicinity who are taking THE FLAMING SWORD. I would be glad to help spread the glorious truths of Koreshanity; but from past experience, I presume there are very few here, if any, who would give a passing notice to the doctrines taught by KORESH.—W. H. HOISINGTON, Minn.

Became Interested in Celibacy.

EDITOR SWORD:—The first thing that attracted my attention to Koreshanity, was the reading of the tract called "Celibacy." It was on a subject that I had often thought about; and after reading the tract I was convinced that every word of it was pure truth. Then in a few months, KORESH came to Pittsburg; husband and I went to hear him lecture, and that day he explained the law of seed sowing. I cannot find words to express my feelings during that lecture; but this I do know, that it gave me more light and comfort than anything I had ever heard! I now firmly believe it to be the truth, because it breaks every idol dear to the mortal heart. I can now understand what Jesus the Christ meant when he said, "Leave all and follow me!"—ELLEN B. YALEY, Pa.

Congratulates the Flaming Sword Writers.

Sunday, Jan. 15, 1899.

EDITOR SWORD:

No. 9 of your periodical came with the morning's mail. Never before have I been so edified by the perusal of the contents of a single number of a publication.

It is a great issue, and you and each one of the contributors thereto are to be congratulated. Very truly yours,

JOHN B. SULLIVAN,
New York State. Astrologer.

Plumb-line Experiment Again.

Mr. Harry Hoover Proposes to Measure Millions of an Inch With 13-Inch Rules Marked 1,000 Lines to the Inch.

EDITOR FLAMING SWORD:—In your issue of December 30, 1898, Dr. Teed replies to my offer in the Pittsburg Dispatch of December 12. He kindly accepts my proposition on condition that I remove certain obstacles which he deems insurmountable: (1) The difference is too small to measure. (2) Attraction; (a) gravity, (b) magnetism, (c) electricity. (3) Wind and weather.

Yes, I appreciate the Doctor's desire for extreme accuracy, and without calling in question his "mathematical calculations" (which I might do), I proceed to consider his objections.

(1) Minuteness. I would employ two glass rods or rules, each 13 inches long, the lower one to have the last two inches

ruled 1,000 lines to the inch. Now, machines have been made to rule 100,000 lines to the inch, and microscopes to read them. A chemical balance has been constructed to weigh the millionth part of an ounce. The French metre and English yard have been compared to a fraction of a millionth part, and the spectroscope will indicate the millionth part of a grain of a substance in a gas flame. By the use of a micrometer all difficulty on that score can be easily obviated.

(2) Attraction. He cannot mean gravity, for that is measured directly as to mass, and inversely as to the square of the distance. Now, suppose the plummets weigh one pound each, and were about one foot apart, and within one inch of the surface of the earth. I think the Doctor would have to go a little higher than quintillions to determine that.

(b and c) Magnetism and electricity. The plummets would be made of glass, and suspended by silken cords. As to the local attraction of different parts of the monument: the plummets would be suspended outside of the tower, and if any such attraction obtained it would affect the plummets alike, and at right angles to the line joining them.

(3) The wind. The thermometer and barometer would indicate the best time; besides, the experiment would be conducted on the lee side of the monument, and a muslin curtain used to "insure a perfectly passive state" of the atmosphere.

Having "complied with these little essentials to success," it only lacks a willingness on the part of Dr. Teed to have the truth demonstrated. Respectfully,—HARRY HOOVER, Allegheny, Pa.

* * *

Chat With Readers.

Special Offer Extended.—We have decided to extend our offer which terminated January 15,—to send one copy of the CELLULAR COSMOGONY free, to all who send us \$1.00 for a new subscription, or renewal of subscription to THE FLAMING SWORD. Many of our readers availed themselves of this generous offer. We now extend it to March 1, 1899. The giving of the book will be an extra inducement to new readers to subscribe for the inimitable FLAMING SWORD, and afford our workers an excellent opportunity and incentive to work up their own vicinities. You can procure many subscriptions for us in 30 days, and we trust you will arouse a telling interest in the Koreshan System during the time of the extension of this offer of the book free with every subscription.

Concerning practical co-operation in the field of industries, we refer our readers to the neat little pamphlet of 24 pages issued by the Industrial Co-operative Union of America. The pamphlet outlines the purpose of the Union, the principles upon which it is founded, and the methods employed in the conduct of its affairs. The I. C. U. is the very acme of nineteenth century co-operative effort; it proposes to build up within itself and under its control, all of the industries necessary to make it independent of the competitive

world; indeed, it means to meet the world of competition on its own basis. The right man has been reached for the management of the business of the Union; the lines of business so far incorporated are succeeding under the direction and control of the Council. Mr. W. R. Wallace understands the practical features of the Koreshan System, and our friends and readers should become acquainted with him; write him a friendly letter, and become interested in the work of genuine co-operation. His address is No. 680 W. Lake street, Chicago.

The pamphlets are sent out by the Guiding Star Publishing House. The correspondence of the I. C. U. has increased to such an extent that it has been decided to refer all letters of inquiry to the Guiding Star Publishing House; please therefore, address us, with stamp, for information concerning the new movement. Tell us what your vocation is, and if you desire to enter the great work that will ultimately control the commerce of the world, you may find a place for education and experience in the practical College of Co-operative industry, and at the same time benefit yourself—support your family and own a part of the Institution. We want skilled workmen in all lines of industry. The I. C. U. can fight competition more effectively and keep the wolf from your door better than you can do it alone!

* * *

The World's News.

Wednesday, January 18.

Civil war breaks out in Bolivia; rebels entrenched in La Paz, and confident of victory.
Czar's disarmament scheme not favored in England.
Spain decided to bury bones of Columbus at Seville.
Natives of the Upper Ubanghi, Congo district, Africa, in revolt against Belgium.
Fatal riots in Hungary; battle of troops and rebels; disturbance spreading in the Arad district.

Thursday.

Civil war begins in Samoa; King Malietoa dethroned; overpowered in battle by Mataafe, insurgent chief.
Court-martial ordered for Commissary-General Eagan, for his abuse of Gen. Miles.
Army factions are full of bad beef!
Great destruction of property by floods in Germany.
Ameer of Afghanistan, whose power has been sought by England and Russia for political plunder, is reported dying.

Friday.

Another Minnesota Indian uprising threatening.
Big steel plants of Illinois, Indiana, Ohio, and Pennsylvania to unite.
Revolutionists in Bolivia defeat federal troops in battle.
More warships being constructed for Russia; Czar isn't having any peace.

Sagasta cabinet in Spain to be continued without change.

Saturday.

Germany accused of breaking Samoan treaty; U. S. government to demand rights guaranteed by treaty.
2,000 Russian Doukhobors arrive at Halifax; colony to be established in Canada.
Influence of Freemasons sought to settle trouble with Filipinos.
22 more torpedo boats being built for Russia.
Taflet rebels in Morocco defeated; prisoners beheaded; may end the little rebellion.
Nicaragua Canal bill passed in Senate, after hanging fire eight years.

Sunday.

Nicaragua Canal bill up again in Senate; may be passed.
Eastern capitalists plan a combine of 20 western gas companies.
Earthquake shakes Jamaica; shock of ten seconds damages property. Shock also at Athens, Greece; and reported shocks at Richview, Ill.
Post-office clerks meet in Chicago to protest against Postmaster Gordon's scheme to adopt uniforms.
Germany wants to abrogate the Samoan treaty, to give her a chance to grab the islands.

Monday.

Senate takes up Spanish-American treaty; rapid changes of temperature expected, with frequent gusts of wind, gas, and storms on senate floor!
Dr. Hillis resigns Chicago pastorate for Beecher church, Brooklyn.
Chinese rebellion in progress; 8,000 rebels defeat government troops, and occupy city of Ky Yong, Lien-Chou district.
Boston syndicates buying Spanish docks at Havana.

Tuesday.

War department asks for bids of transportation companies to carry Spanish soldiers from Philippines to Spain.
Yerkes pulling the wires for trolleys in Chicago.
Sweden agitated over threats of social democrats to strike and tie up all business.
Belgian premier resigns; rupture in cabinet.
Severe storms on eastern Atlantic.

* * *

THE WORLD A SLAVE-PEN.

We boast that we are free;
But where'er "old glory" waves
It flutters o'er a race of slaves:
There is no liberty
Where selfish, greedy mammon reigns;
It binds the human race in chains.
No! We are not free
When monopoly's dread hand
Possesses half the land
And levies on the sea:
Where corporations foster strife
And feed and grow on human life.
No! Men are not free
Where labor, robbed and bled,
Is left upon life's highway, dead;

There is no liberty

When dominating trusts control
Without mercy, heart or soul.

No! We are not free
When laborers, despised and lone,
Must bow before a corporate throne;
'Twas not designed to be,
That coffee trusts and "Standard Oil"
Should steal the fruitage of our toil.

No! Men are not free
When corporations will not give
The laborer the right to live:
This land from sea to sea
Stares of tyranny, unjust,
Is shackled by some mammoth trust.

We boast that we are free;
But monopoly's flag unfurled
Makes a slave-pen of the world:
There is no liberty
Where selfish, greedy mammon
reigns;
It binds the human race in chains.
—D. H. Robins.

TRIUMPH OF TRUTH AND LIBERTY.

Shout! for the morning breaks
Rosy and clear and bright;
A glory touches the sleeping lakes;
The valleys are bathed in light;
The great world stirs at last,
Putting its bonds away!
Out of the shadowy ages past
Cometh a golden day!
Echo it, rivers and rills!
Herald it, steeples and spires!
Kindle anew on a thousand hills
Liberty's beacon fires!
A long and dread eclipse
Has held the world in thrall,
And pressed into feeble and fainting lips
The wormwood and the gall.
But out of the depths, a voice
Is saying, Let there be light!
O waiting soul, behold! rejoice!
The mountains are capped with white.
Echo it, rivers and rills!
Herald it, steeples and spires!
Kindle anew on a thousand hills
Liberty's beacon fires!

They broke the arms of the weak,
And strengthened the hands that
were strong;
Exalted the proud and humbled the
meek,
And deluged the land with wrong;
But lo! in the Coming Age,
The beautiful Dawning Day,
Shall deeds of love and mercy engage—
Haste to prepare the way!
Echo it, rivers and rills!
Herald it, steeples and spires!
Kindle anew on a thousand hills
Liberty's beacon fires!

MARY F. TUCKER.

As long as our civilization is essentially one of property, of fences, of exclusiveness, it will be mocked by delusions. Our riches will leave us sick; there will be bitterness in our laughter; and our wine will burn our mouth. Only that good profits, which we can taste with all doors open, and which serves all men.—Emerson.

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